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**LIGHT FROM THE EAST**

OCT.-NOV. 1953

VOL. 6

Published Bi-monthly by The Patriarchal Council, Inc.  
6346 N. Sheridan Road, Chicago 40

NO. 6

**FIVE YEARS OF LIGHT FROM THE EAST**

As this magazine ends its fifth year of publication, it will be instructive to survey what it has recorded. When the first issue appeared in November, 1948, tensions resulting from World Wars I and II still hung over the Middle East. Members of the Church of the East scattered over the world had no common voice, no means of regular international communication. Discouragement pressed hard upon their hearts.

In the first issue, His Holiness, Mar Eshai Shimun XXIII, Catholicos Patriarch of the East CXIX, outlined these purposes:

1. To be the organ of the Church of the East all over the world.
2. To keep Assyrians everywhere in touch with each other, and to guide them to the policy of peace and friendship with their neighbors.
3. To acquaint all that are of the Assyrian race with the glorious history and accomplishments of their Christian forefathers.
4. To acquaint non-Assyrians with the history, the teachings, and the Aramaic literature of the Church of the East.

**November, 1948**

In that first number were epoch making announcements. After three months of negotiation in Washington, the Patriarch, by direct contact with the embassies of the Middle East, had just broken the wall of misunderstanding and suspicion, the International Red Cross was persuaded to help the Khabour Valley settlers.

**December, 1948**

A new Metropolitan for India was promised. Church school in Tel Tamer, Syria, completed its first year, plans for a new Chicago church announced.

**January, 1949**

Iran welcomed back Assyrians desiring to return; the Iranian premier

pledged education for Assyrian children; oil discovered in the Khabour Valley.

### **February-March, 1949**

Paper now on a bi-monthly basis; first harvest of \$425 from the Patriarchal Pence to support schools in the Middle East; Khabour colonists pledged loyalty; why Patriarch did not attend Lambeth Conference of Anglican Bishops; work on Aramaic-English prayer book announced; articles outlined history of Church of the East and gave insight into its language, the Aramaic spoken by Jesus.

### **April-May, 1949**

Coming to Chicago of the Rab Khaila, father of the Patriarch, and Lady Helen, his sister; ordination of Rev. Saul D. Neesan as archdeacon; ending of drought in Syria; Easter proclamation of the Patriarch; half the paper now printed in Syriac.

### **June-July, 1949**

Discovery in Japan of relics of Church of the East, dating from 1,000 years before Francis Xavier; first National convention called; death of administrator of Church in India; \$1,666 sent for schools in Middle East.

### **August-September, 1949**

Visit of Prince George of Greece to Cathedral in India; picture of new church in Turlock, California; formation of administrative council of Church in Iran, headed by Samuel Kelaita as visitor-general; opening of two church schools in Iraq; pledge of loyalty by clergy in Syria; plan to irrigate Khabour Valley.

### **October-November, 1949**

First national convention in United States (Chicago); opening of Japan to Church of the East; curb on foreign religious activities in Iran; activity in Iraq following tour by Metropolitan, includes opening of new church in Kirkuk, where 153,000 Christians were martyred in 448 A.D.; India rallying to Patriarchal Pence system; Assyrian Federation re-adjudicates Malik.

## **ALL THIS IN ONE YEAR!**

### **Second Year**

#### **December, 1949-January, 1950**

Visit of Shah of Iran to Washington, and personal audience with the Patriarch. The only private audience of its kind given by his Imperial Majesty the Shah, during his historic visit to the United States; first national convention a tremendous success, with resolutions covering all forms of church activity; account of building up of great Sunday School in Trichur, South India.

#### **February-March, 1950**

Consecration of church in Turlock, ordination as its priest of Rev. Elisha Oushana, former Presbyterian minister; exchange of visits between head of Iran Moslems and Visitor General of Church; recognition by Syrian government of school at Tel Tamer; opening of theological

school in Iran; naming of Prof. Sakae Ikeda, of Japan, as resident commissioner of church; discovery of textbooks on geometry in Iraq dating from 2,000 B.C.; new Aramaic prayer book issued by Church in India, printed on India paper and splendidly bound; double page picture of ordination in California.

#### **April-May, 1950**

Patriarch's thirtieth anniversary jubilee, celebrated all around the world; four ordinations in Iraq, two priests and two archdeacons; page of pictures of new school in Habbaniya; picture of new Patriarchal insignia; annual meeting of Patriarchal Council.

#### **June-July, 1950**

Picture of Cross of Blessing sent from India; funeral ceremonies for late Riza Shah Pahlevi; Prof. Ikeda's book on influence of Church of the East in Japan; page of pictures of jubilee celebration in India.

#### **August-September, 1950**

Picture of students for priesthood in Teheran; visit of governor of Mosul to Patriarchate in Chicago; issuance of "Yulpana M'Shikhaya" catechism of Church; coming to Chicago of Rev. Iskhaq Rehana from Cyprus; pictures of Aramaic Institute in Turlock; pictures of Jubilee celebration in Hamadan, Iran.

#### **October-November, 1950**

Patriarch's Christmas message; picture of hierarchy in Iraq; address by His Holiness to Methodist convention on liturgy; first Pence offering from India; new church and printing plant at Emakulam, India.

#### **Third Year**

#### **December, 1950-January, 1951**

Death of Bishop of Barwar, Mar Yowalaha; picture of clergy in Lebanon; Rev. Iskhaq Rehana writes on organization of Patriarchal Sees; appeal for Iran village schools.

#### **February-March, 1951**

Patriarch's Easter message; dawn of improvement of economic situation on Khabour; celebration in Turlock of Rev. Elisha Oushana's first anniversary; greetings from Hashemite, Jordan; tribute by National Geographic magazine to ancient Assyria as originator of many "modern" ideas.

#### **April-May, 1951**

Agenda of second national convention; Habbaniya tribute to Queen Eliyah; picture of building purchased in New Britain, Conn., for new church; history of Church published in India; plans for new church on ruins of ancient Nineveh.

#### **June-July, 1951**

Mar Sargis, Bishop of Jilu, dies in Baghdad; Mar Eshoo d'Beth Mar Sargis consecrated bishop in his place; pictures of new school in Taka-Ardishy, Iran; full page picture of a play staged by Turlock youth.

#### **August-September, 1951**

Assyrian bishop of Roumanian Orthodox Church ordains three priests and three deacons in Iran, with approval of Patriarch. Mar Yosip Ghanima, Roman Chaldean Patriarch repudiates Brazilian Hoax, linking Cardinal Tisserant's name with fraud; full page picture of Patriarch wearing golden crown, carrying pastoral staff and cross of blessing sent by Church of India.

#### **October-November, 1951**

Second national convention; picture of Church of Mart Maryam in Urumia, where one of the Wise Men is buried; full page picture of delegates to convention; description of new Patriarchal miter.

#### **Fourth Year**

#### **December, 1951-January, 1952**

Christmas message from the Patriarch; Prof. F.W. Buckler, of University of Oberlin, shows how Church of the East kept original faith, twisted in West; new magazine in India; dedication of great new Church center in Trichur in memory of Mar Timotheus; pages of pictures.

#### **February-March, 1952**

Patriarch's appeal for help to Iran; survey of teaching of Job of Edessa, bom about 760 A.D., begins; magazine under new editorship.

#### **April-May, 1952**

Consecration of new Metropolitan for India; full description of consecration in Turlock; ordination at Chicago of Rev. Harry Sutcliffe and Rev. Eshoo Sayad as priests.

#### **June-July, 1952**

Sermon by Patriarch at consecration of Metropolitan; welcome from India.

#### **August-September, 1952**

Patriarch leaves for Cyprus; continuation of sermon; pictures of reception for the Metropolitan upon his arrival in India.

#### **October-November, 1952**

Picture of new Chicago church; continuation of sermon; continuation of Job of Edessa.

#### **Fifth Year**

#### **December, 1952-January, 1953**

Patriarchal Epistle; Patriarch's trip to Cyprus, with ceremonies of welcome in England.

#### **February-March, 1953**

Further details of Patriarch's trip.

#### **April-May, 1953**

Opening of Patriarchal Cathedral in Chicago; write-up of consecration service and banquet; many pictures; new bishop for Iran.

**June-July, 1953**

Patriarch's visit to East; Wedding of Capt. Sargon d'Mar Shimun; news from Iran, Syria, India, Iraq; beginning of debate by Mar Timotheus, Patriarch, with Khaliph of Baghdad.

**August-September, 1953**

Patriarchal family moves to England; continuation of Mar Timotheus article; list of donors for Mar Sargis Cathedral.

Reading over this list of accomplishments and events gives an impression of seeing a three-dimensional moving picture; so fast, so far, did the Church move in this period. The second five years must show even greater accomplishments. To bring this about, strong support is required from all members and well-wishers of the Church of the East.

### **CHINESE WAR UNCOVERS STONES RECORDING CRUCIAL EPOCH IN HISTORY OF CHURCH OF EAST**

By the Reverend Irwin St. John Tucker

Out of war-torn China new evidence has been sent to His Holiness, the Patriarch of the East, telling of the glorious writings of the Church of the East.

When the Japanese armies menaced Southern China, many city walls were tom down by order of the Chinese government. Among these, stones were discovered, bearing inscriptions in Aramaic, in Latin and in Chinese, as well as in Arabic and similar languages, showing traces of religious struggles long-forgotten.

These stones were photographed and sent to Prof. John Foster, head of the department of Ecclesiastical History in the University of Edinburgh. Prof. Foster had them enlarged and sent them to the Patriarch, asking for translation of the Aramaic inscriptions.

Only a part of the Aramaic is legible from these photographs. The words "In the name of the Father and of the Son and of the Holy Spirit" are clearly readable. Translation of the remainder must await rubbings from these stones, which cannot be obtained until peace prevails in China.

Enough is clear, however, to give remarkable confirmation of the struggle of the churches painstakingly narrated by the Rev. Leonard M. Outerbridge in his book "The Lost Churches of China."

Dr. Outerbridge tells how, after the Church of the East (referred to as Nestorian) had been preaching the gospel to the Chinese for seven hundred years and made countless converts, the Church of Rome sent emissaries who attempted to undermine and destroy this ancient Church.

One result of this horrible treachery was the devastation of all of Asia and much of Europe.

Dr. Outerbridge tells the story thus:

**(Lost Churches of China, page 62)**

"It is one of the stark tragedies of Christendom that the Franciscans

were incapable, either by training or because of precise directions to the contrary from their superiors, of showing any appreciation of the Nestorians, whom they sought to supplant. What might have been a source of strength and confidence resulting from love and tolerance became instead a devisive and destructive force within the ranks of Christendom.

“At the very time Pope Clement V was sending missionaries to China to undermine the Nestorians, he was entering into a dark conspiracy with King Philip IV of France to destroy what had been the life-giving sinews of the Church during the Crusades, namely the religious and military order of the Knights Templar . . . Philip IV was heavily in debt to the Templars, and was a willing tool of the Pope in suppressing the Order and confiscating its properties. In this unholy alliance the Templar Order, which was the military strength of Europe, was destroyed, while in the heart of Western Asia the leader of the Moslems, Tamerlane, watched for his opportunity.

News of the sabotage of the Templars was not long in reaching the ears of Tamerlane. The Moslems also learned from China that the machinations of the Franciscans at the Mongol court destroyed hope of cooperation between the Church of the West and the Church of the East. It was the Moslem's hour to strike.

Thus, when Europe was shorn of its military strength by suppression of the military and religious orders, and while the Nestorians were being undermined in China, Tamerlane led his Moslem hordes in a scourge of fire and sword that swept Christianity out of Asia from the Caspian Sea to the Yellow Sea.

The Black Death, which scourged Europe in the Middle Ages, was unleashed by this holocaust, and prevented any further missionary endeavor from Europe for two centuries.”

Dr. Outerbridge adds:

“The only relic of the Franciscan mission is a Latin Bible of the thirteenth century, which was obtained at Ch'ang-chou by P. Philip Couplet of the Society of Jesus, toward the end of the seventeenth century. It is preserved in the Laurentian Library in Florence. It is in marked contrast to the cultural adaptation of the Nestorians, who definitely used hymns, liturgies and Scriptures in the native language.”

These stones were taken from Ch'ang-Chou, the place where the Bible was found.

Dr. Foster raises the question of the interaction of the two Christian bodies on each other and on the Buddhists. Dr. Stewart's book “A Church of Fire” describes the tremendous effect of the Church of the East Christianity on Buddhists of India. In Prof. Saeki's book on relics of the Nestorian Church in China many references are made to similar inscriptions on crosses and monuments all over the vast region of China.

Thus these photographs form a vital link in the recovery of the glorious history of the Holy Apostolic and Catholic Church of the East, which once covered Asia. They illustrate one of the most crucial and disastrous periods in that history - a period when the treachery of Rome,

both to Europe and to Asia, loosed upon the world its most awful tragedy.

### PROFESSOR FOSTER'S LETTER

Prof. Foster communicated these discoveries to the Patriarch in the following letter:

"Last November I happened to be handed 15 small photographs which a Chinese teacher had taken of carved stones which he had recently collected at Ch'uan-Chou, Fukien province. I recognized them as Christian gravestones, almost certainly belonging to the Mongol period of China, and to the Church of the East. Evidently after the fall of the Yuan dynasty, 1368, in the anti-foreign reaction, foreign graves, outside the wall of this then famous seaport, were obliterated, and their headstones were used in repairs of the wall itself.

"During the last war, as the Japanese were coming south, the Chinese government ordered city walls to be demolished (presumably to make the cities less easy for the Japanese garrison). It was then that Indian-Buddhist, Moslem and Christian stones were revealed, and through this man's interest a few have escaped oblivion.

"I have had the small photographs enlarged, and have undertaken to write an article and publish the photographs in *Asia Major's* September issue. I shall be happy to send your Beatitude a copy. Meanwhile, since Chinese is the only Oriental language I myself read (and there are only about 10 Chinese characters in the whole collection of stones) I have to depend upon others for deciphering. I have got tentative identification of languages with regard to some of them, but have no translations as yet.

#### Cross Stands on Lotus

"This is where I ask your help. Also, I am anxious to have your opinions on the artistic side of things. Did your Church frequently use angels in sculpture? We are familiar (from the Chang-an inscriptions, 781 A.D. onwards) with the cross standing on the lotus, or on the cloud, as in so many of these stones -- imagery judiciously borrowed from Buddhism -- the lotus and the cloud, I mean. But this is the only find with pairs of angels.

"I wonder if it might be due to Latin influence and example in this one place. Among the gravestones I have identified one as Latin (not included in my enclosure) and almost certainly as the gravestone of the Franciscan friar Andrew of Perugia, who was bishop of Ch'uan-Chou in 1323. This city, called Saitun by Marco Polo, was with Peking, the chief center of Franciscan missions at that period.

"This stone has a cross (broken, but probably based on a lotus) with angels at the sides. It looks as though the two Christian communities did influence each other in the art-forms used, and I want an opinion as to whether the angels are a western influence on the Syriac stones, as the lotus is an eastern influence on the Latin one.

"Some of the photos look clear enough to be read and translated. I am aware, of course, that rubbings would be more satisfactory, but alas, with China closed against communications, we shall have to make the

best of these photographs. Our University's Fine Arts department has enlarged them from 2 inches square, to these which I enclose, and I think has done a good job.

"I thought you might like to have these photographs, new additions to the relics of your Church's so great a past. I feel it is an honor to have even a small part in publishing particulars of this discovery. I have always been fascinated by the Chinese records of your church, and have visited what is really, in spite of changed ecclesiastical allegiance, its surviving section in South India.

"I published *"The Church of the Tang Dynasty"* (SPCK) in 1938, and have since collaborated with Prof. A.C. Moule, whose *"Christians in China"* is such a standard work on the subject. He is helping me with this new "find", in spite of his advanced age.

"With assurances to your Beatitude of my sincere thanks for any help that you can give me, I remain

Your obedient servant"

John Foster

Professor of Ecclesiastical History

Edinburgh

### CARELESSNESS WITH TRUTH

N. O. Francis

I had occasion to read a recent article by Rev. Father Thomas Monnancherry in the Deepika 4th August 1952 under the banner heading "The Nestorian Patriarch and the Catholic Church". I am sorry to say that the Rev. Father was a little careless with truth in translating a speech of His Holiness the Patriarch, "The Council of Ephesus 428 A. D. marked the first split between the Apostolic and Catholic Church of the East and the Monophysite block, then comprising the Greek, the Latin, and the Egyptian Churches" as a confession by His Holiness of the causes which led to the separation of the Nestorian Church from the Roman Catholic Church. The term Apostolic and Catholic Church of the East clearly refers to the only Christian Church of the Babylonian See ("it was promptly nicknamed by its opponents" Nestorian Misnomers by



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**WILLIAM ULRICH**

A personal friend of your  
Editor for 15 years.



which it has been known in the west to this day) within the Persian Empire and the Monophysite block of the Greek, Latin and Egyptian churches refers to the churches as Constantinople, Rome, Alexandria, etc., within the Roman Empire. In those days Roman Empire was at logger heads with the Persian Empire so much so the Synod of Ephesus which condemned Mar Nestorius, the Patriarch of Constantinople was known to the See of Babylon 30 years later and only after the death of Nestorius (Dr. Stewart's "A Church on Fire") Nestorius never taught that there are two persons in Jesus Christ, one human and the other divine. "The primitive faith in Jesus as at once both God and Man: it was just this faith for which Nestorius contended, the faith which he found expressed in the Gospels and believed to have been always the faith of the Church, *faith in a person* who was both God and Man, true God of true God: He was against all who denied the reality either of His Godhead or His Manhood. (Pre. Pag. XX of Bethune Baker's Nestorius and his teachings).

"The title 'Theotocos or Mother of God' was first given to the Virgin Mary by the Greek Church, and Origen, I believe, was the first person who proposed it. It was applied to her by several of the Greek fathers after him." (Hough's reply to the letters of the Abbe Dubois. p. 201).

When Mar Nestorius became Patriarch of Constantinople he pointed out that although Christ was God, the term God was not used to denote other than the trinity and the term Mother of God was never known to those Holy Prelates who assembled for the Oecumenical Synods at Nicea and Constantinople. "I say who received God, not who gave birth to God ----- for there is only one ----- God the father to whom this compound word Theotocos (Mother of God) applied. Only God gives birth to God. The argument seems to be entirely in keeping with the comment of Augustine on the saying "Woman, what have I to do with thee?" which he interprets as designed to make us understand that in so far as He was God, He had no mother" (B.B. Page 276).

The Rev. Father contends that the Synod of Ephesus was called under the command of the Pope at Rome. How far this agrees with truth can be seen by a reference to the Memoires Vol. XIV page 364 Vol. 111 page 24 which itself is a book published by the Roman Catholics.

Cyril who was jealous of Mar Nestorius was not slow to cease this opportunity to point an accusing finger at Mar Nestorius and called for the Synod of Ephesus to condemn Mar Nestorius preaching that the Manhood was merged in the Godhead and there is only one nature in Christ and so Mary may rightly be addressed "Mother of God".

"Chrill had worked at Alexandria in close association with Theophilus, and the fierce and domineering spirit of his uncle lived in him. It was only after a tumultuous contest that he was enthroned as Bishop, as his episcopate was inaugurated by deeds of violence and unsparing use of the great powers which the Patriarch of Alexandria could put in motion". (B.B. Introduction Page 10).

It was by such unconstitutional methods that the Synod of Ephesus was got up and the teachings of Nestorius was declared as Heretic. In those days much noise was made and processions were taken out to burn the books of Nestorius much the same way as Communists do today. "Even then "Marius Mercator preserved a few sermons of Nestorius." (B.B.

page 101.) Mar Nestorius was in peril of his life and the Government had to put up an armed guard to protect his life. Such deeds of Cyril were nauseating and a writer has rightly said that passers-by should make it a point to throw a stone at the tomb of Cyril to make sure that he does not come back to life and repeat the atrocities which he was then responsible for. (The Greek and Eastern Churches by W. J. Adeney).

John of Antioch with some 28 other Bishops was on his way to attend this Synod and he had requested through the city Magistrate to postpone the Council for a week to enable John of Antioch and his party to attend the Council.

Cyril flatly refused and Mar Nestorius and his followers abstained in protest and it was in his absence that Cyril, the plaintiff presided over the Council to condemn Mar Nestorius thus denying him the elementary justice of a hearing. Even at such a meeting all was not smooth sailing for Cyril and he had to use physical force to oust from the Council a good many of the Bishops who opened their mouths, in defense of an absent friend. (The fall of the Roman Empire Vol. V by Gibbon) "Nestorius and his friends never had a hearing. The Council was as Nestorius says, Cyril, it simply registered his point of view." (B.B. page 21). It is particularly interesting to note in the broadcast sermon of H. H. the Patriarch that Antioch was not mentioned along with the Monophysite block for it was at that time that the See of Antioch was all in favour of the Nestorian cause. And when the Emperor was approached for help to dethrone Mar Nestorius his words were significant and there is a ring of the famous words of Pilate. "I find no evil in this man (i.e. Nestorius) nor any cause of deposition. I testify to them and all men that I am innocent ----- and so I sought to find a foreigner who should be unknown to those here and should not know them, one who should be a clear speaker and of Good morals. And I was told that Nestorius of Antioch was such a one. Him I sent for and took thereby causing sorrow to his whole city and I brought him here for your advantage". (B.B. Introduction foot note pages 6, 8-3).

*(To be continued in next issue)*





### **HABBANIYA, IRAQ NEWS**

The "Light from the East" wishes to express its gratitude to our new representative in Habbaniya, Mr. Samo Eyou Samo, who has been handling the duties of the paper the last several months. Mr. Samo recently wrote us and paid tribute to three gentlemen who have solicited and collected subscriptions for over three years. We wish to sincerely thank Korish Daryawish, Eramia Gabrial, and Youkhana Yacub for their splendid efforts.

### **FLINT, MICHIGAN NEWS**

A Labor Day picnic was given by the Daughters of the Church of the East and the Youth Guild. A banquet was recently held by the Daughters of the Church of the East. Approximately 200 people attended and were served a delicious chicken dinner. The girls of the Youth Guild and several others participated in the Festival of Nations on October 4. They performed the Assyrian group dance. The dancers were complimented by the governor of Michigan, the Honorable G. Mennen Williams, who stated that he would like to learn the dance so that he could lead the group at the next festival. The group was also praised by the President of General Motors Tech. Soloists were Martha and Andrew Simon. Others in the group were David Lazar, Jo Ann Lazar, June Lazar, Nanie Lazar, Mary Moorhatch, Jenny Sargis, Kathy Sargis, Nora Shirina, Marion Tamtaz, and Rachel Thomas.

## CHICAGO NEWS

The Youth Organization recently elected new officers for the 1953-1954 year.

Daniel Azoo.....President  
Narsay J. Serges.....Vice-President  
Shirley Bacus.....Treasurer  
Helen Jacobson.....Recording Secretary  
Elsie George.....Corresponding Secretary

The old and new officers were honored at a party held on October 20. On October 10 the Daughters of the Church of the East had a "dolma" dinner in the church basement. On October 9, Margaret and Dan Azoo were blessed with the arrival of a baby girl, Jo Anne. On October 23, Esther and Ray Gerlach became the proud parents of a baby boy, Raymond Edward Gerlach, Jr. Congratulations to the happy parents.

Bessie Sargis is vacationing in Florida. In the last issue we omitted the name of William Joseph from the list of contributors to the new church. Mr. Joseph was kind enough to donate the curtain on the Holy of Holiest.

## TURLOCK, CALIFORNIA NEWS

Daughters of the Church of the East had their Shish Kabab and Lula Kabab Benefit Sale at the Merced County Fair, August 26-30.

The ladies also held a successful church picnic on Labor Day. Several out-of-town visitors attended, namely, Mrs. Martha Oshana of New Britain; Mrs. Rakhy and Mrs. Bateshwa Yohanan of Philadelphia; and Mr. and Mrs. Sombat Ohanes and daughter, Mrs. Susie Aslan, Mrs. Nanajan Sargis, and Mrs. Esther Serges, all of Chicago.

On October 10, Mr. Robert Joseph of New Britain and Mrs. Maria Shakho of Turlock were united in Holy Matrimony. The ceremony took place in the Church of the East.

Funeral services were held in the Church of the East on September 13, for Shlimon Elia and on October 11, for Sam David (Digala).

Services were also held in San Francisco for Mrs. Aslon (Soperkhan).

Funeral services were held on October 29, for Earl Oushana who died Sunday, October 25, in San Jose as the result of an automobile accident. Mr. Oushana is survived by a sister, Mrs. Deborah George of San Francisco, and two brothers, Rev. Elisha Oushana, and Avishai Oushana of San Francisco. The "Light from the East" extends its deepest sympathy to the bereaved members of the family.

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Published Bi-Monthly by

THE PATRIARCHAL COUNCIL,  
INC.

6346 N. Sheridan Road,  
Chicago

Phone, HOLlycourt 5-2037

Subscription rates....\$3.00 per year  
Single copies 50 cents

Rev. Isaac Rehana, Syriac Editor  
Narsay J. Serges, English Editor  
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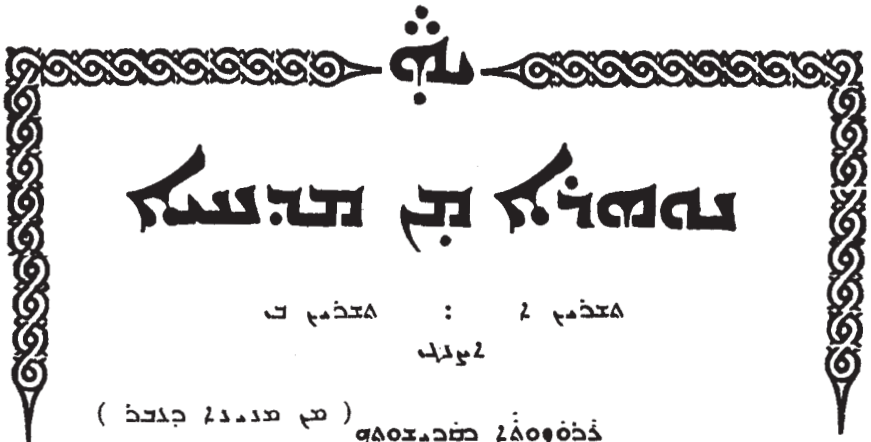








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# מכתב

מכתב : מכתב  
מכתב

(מכתב מכתב)  
מכתב מכתב

למען יבין כל אדם את חשיבות חינוך הילדים ואת  
הצורך להקים בתי ספר מודרניים, המעניקים לא רק  
השכלה כלכלית, אלא גם חינוך אתי ומעשי, המכינים  
הילדים לחיים טובים ומנוחים. מטעם זה נקבעו  
התנאים להקמת בתי ספר חדשים, וזוהי מטרת  
המכתב הנלווה. המכתב כולל בתוכו את כל  
הפרטים הנדרשים, ויש להקפיד עליהם בהקמת  
הבית הספר. מטרת המכתב היא להבהיר את  
החוקים וההנהלים, ולסייע להנהלת בית הספר  
להפעיל את תוכנית החינוך בצורה הטובה ביותר.  
המכתב כולל בתוכו את כל הפרטים הנדרשים,  
ולכן יש להקפיד עליו באופן מיוחד. מטרת  
המכתב היא להבהיר את החוקים וההנהלים,  
ולסייע להנהלת בית הספר להפעיל את תוכנית  
החינוך בצורה הטובה ביותר. המכתב כולל בתוכו  
את כל הפרטים הנדרשים, ולכן יש להקפיד עליו  
באופן מיוחד. מטרת המכתב היא להבהיר את  
החוקים וההנהלים, ולסייע להנהלת בית הספר  
להפעיל את תוכנית החינוך בצורה הטובה ביותר.  
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